Nikah

By
Hazrat Moulana
Abdul Hamid Is'haq Saheb
(Daamat Barakaatuhum)

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✻ ✻ ✻ ✻

✺ ✺ ✺

CONTENTS

بسم الله الرحمن الرحيم

دُ لِلّٰهِ وَكَفٰى وَسَلَامٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى،
لِلّٰهِ منشئ الخلق من عدم ثم الصلاة على المختار فِي
لای صل وسلم دائما ابدا على حبيبک على
خير الخلق كلهم، يارب صل وسلم دائما ابدا على
ير محمداًمولای صل وسلم دائما ابدا على طه سيد
ن، بلغ سلامی روضة فيها النبی المحترم، يا خير من
اع اعظمه، فطاب من طيبهن القاع والاكم، روحی
ر انت ساكنه، فيه العفاف وفيه الجودوالكرم،

فَقَدْ قَالَ اللّٰهُ تبَاكَ وَتَعَالٰى
نْ اٰيٰتِهٖٓ اَنْ خَلَقَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا لِّتَسْكُنُوْٓا
اِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَّوَدَّةً وَّرَحْمَةً ﴾
عَالٰى:
﴿ وَلَهُنَّ مِثْلُ الَّذِىْ عَلَيْهِنَّ بِالْمَعْرُوْفِ
وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ﴾
صَدَقَ اللّٰهُ الْعَظِيْم

One Sunnah

A ***Sunnah*** that I wish to discuss here, and which is related to ***Nikah*** is that Nabi (صلى الله عليه وسلم), whilst explaining a principle of life, said:

The explanation of this ***Hadith*** is that the very nature of women is such that if the man is softhearted, they overpower them, which we will term as the "petticoat government" or we will say that the woman is wearing the trouser in the house.

Further the ***Hadith*** says that if a person (man) is hard-hearted then he will over-rule the woman. This is the general rule that is common everywhere.

Then Nabi (صلى الله عليه وسلم) goes on to explain his own position. He says:

اَنَا اُحِبُّ اَنْ اَكُوْنَ مَغْلُوْبًا كَرِيْمًا
وَلَا اُحِبُّ اَنْ اَكُوْنَ غَالِبًا لَئِيْمًا

"I love and prefer to be overpowered and to be the nobler one, and I do not wish to be the one who dominates and overpowers.

In other words, even if the world says that there is petticoat government in my house and that the woman is wearing the trouser, but I am not prepared to forsake my character and my nobility. I will rather tolerate the abuse of my wife, instead of turning around and retaliating by abusing her. I do not want to be recognized by the world as a hardhearted person. I prefer to be recognized as a soft person.

Hadhrat Moulana Shah Masihullah Sahib (رحمة الله عليه) used to advice that when searching for a partner for our daughters, we should look for a soft natured person, which in reality is a quality of piety as well.

Our ***Shaikh*** (دامت برکاتہم) says that in the above ***Hadith*** Nabi (صلى الله عليه وسلم) has explained his own condition in order to teach the ***Ummah*** that, if you claim to be my ***Ummati***, and if you claim to love me then you should emulate me.

A PRINCIPLE OF TASAWWUF

This is what the concept of becoming a ***Mureed*** to a ***Shaikh*** is all about. The idea is not just to become a ***Mureed***, but the idea is to adopt the likeness of the ***Shaikh***. Therefore ***Bay'ah*** should be taken at the hands of a ***Shaikh*** whom one loves, and who is an embodiment of good character, so that the ***Shaikh*** can teach and train the ***Mureed*** to become like him.

So when we have recited the ***Kalimah***, we have all become ***Mureed***s of the greatest ***Shaikh***, Nabi (صلى الله عليه وسلم), therefore we should try to become like Nabi (صلى الله عليه وسلم). Let us inculcate the soft, kind and compassionate nature of Nabi (صلى الله عليه وسلم), which is absolutely essential for a successful marriage.

THE FIRST AYAH

In the first ***Ayah*** that I mentioned earlier (in the ***Khutbah***) Allah (سبحانه وتعالى) says:

وَمِنْ اٰيٰتِهٖٓ

"And amongst Allah (سبحانه وتعالى)'s signs..."

THE SIGNS OF ALLAH (سبحانه وتعالى)

Wherever we come across the word آيَة or آيَات in the ***Qur'aan***, Allah (سبحانه وتعالى) is referring to His signs.

If a person wishes to travel to a certain destination, he studies a map and follows the signs that will lead him to his destination. Once he is on the road, he will now follow those signs that he had studied in the map and that will eventually lead him to his destination.

Similarly, if a person wishes to reach Allah (سبحانه وتعالى), he will have to study and follow the ***Ayat*** of the ***Qur'aan***.

If a person reads the map but does not follow the signs, how will he reach his destination? If we study the ***Qur'aan*** but we do not follow it how will we reach Allah (سبحانہ وتعالیٰ)?

Our condition has become such today that we recite the ***Qur'aan*** but we do not follow it, so much so that Allah (سبحانہ وتعالیٰ) complains about this Himself in the ***Qur'aan***.

He says: وَكَاَيِّنْ مِّنْ اٰيَةٍ فِى السَّمٰوٰتِ وَالْاَرْضِ يَمُرُّوْنَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُوْنَ

The signs of Allah (سبحانہ وتعالیٰ) are to be seen everywhere around us, whether we are flying in the sky, or whether we are on earth. But Allah (سبحانہ وتعالیٰ) complains that, we pass by these signs and we pay no attention to them.

So how can a person who does not look at the signs reach his destination?

THE SIGNS OF ALLAH (سبحانہ وتعالیٰ) IN NIKAH

With regard to ***Nikah*** Allah (سبحانہ وتعالیٰ) has used the plural word which is آيَاتِ which means that in ***Nikah*** alone there is not only one, but there are many signs by which one can recognize Allah (سبحانہ وتعالیٰ). What are these signs? Allah (سبحانہ وتعالیٰ) further explains:

اَنْ خَلَقَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا

"Allah (سبحانہ وتعالیٰ) has created for you partners from amongst yourselves, from amongst your own class and type."

From this our ***Shaikh*** (دامت برکاتہم) deduces that when we look at our partners, we should not just look at them as our beloved ones, just as our ***"Layla"*** or ***"Majnun,"*** but we should look at the One Being Who has given us this beautiful partner.

When someone presents us with a gift, instead of looking at the quantity and quality of the gift we should look at the one who has given it.

Many of us must be aware of the fact that great people like ***Hazrat Moulana Shah Masihullah Saheb***, ***Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya Saheb***, ***Hazrat Mufti Mahmood Saheb*** (رحمہ اللہ اجمعین) used to give little children five cents or ten cents, but till today those people have kept that money. If we look at the value of five cents or ten cents, it is worth nothing, but who has given it to us, that is what matters.

So Allah (سبحانہٗ وتعالیٰ) says that He has granted us our partners. We should not look at who our partners are, whose daughters or whose sons they are, but we should look at the One Who has granted them to us, and we should thank Him for His gift. We are not fit to have partners because we cannot even look after ourselves.

So, softness and kindness towards our partners is a great ***Sunnah*** of Nabi (صلی اللہ علیہ وسلم) but the menfolk generally know one '***Sunnah***' only, i.e. the permissibility of four ***Nikahs***. Other ***Sunnahs*** such as tolerance, kindness etc. we are not aware of!

THE OBJECT OF NIKAH

Further Allah (سبحانہٗ وتعالیٰ) explains the object and purpose of ***Nikah***. Allah (سبحانہٗ وتعالیٰ) says:

لِتَسْكُنُوْٓا اِلَيْهَا

"So that you may find Sukoon (peace and happiness) in your partner."

This is the object of ***Nikah*** as explained by Allah (سبحانہٗ وتعالیٰ).



It is so sad that in this age wherein Islamic education has become so wide spread, we will still find such people who make ***Nikah*** with this intention that they can have an extra helping hand in the business.

The men look for women who will help them in the business, the women look for men who are wealthy, or who have some qualifications, whereas these are not the objectives of ***Nikah***, these are the side lines.

The important thing that one should search for in ***Nikah*** is ***Sukoon***, peace of mind and contentment of the heart.

AN EXAMPLE OF HAPPINESS IN MARRIAGE

The husband who works the entire day, encounters various different problems and is totally stressed out, but when he returns home, he finds that his wife is waiting to welcome him at the door, she is well-dressed for him, she has prepared something for him, the children are dressed and running towards him, the house is tidy, how good does he not feel? All his day's worries are forgotten. This is what ***Deen*** teaches us, and this should not be the case for the first week of marriage only, it should be a lifelong thing.

If we do this, we will see how the husband will appreciate it.

But it is not a one-sided thing. The husband also has to play his role. He knows that his wife has also had her ups and downs at home with the children, with the domestic worker, with the neighbor etc. so when he returns, he presents her with a gift, he presents her with a bunch of roses, now all her problems are also forgotten. This is the happiness that ***Nikah*** entails.



If we keep in contact with the pious friends of Allah (سبحانه وتعالىٰ) with the sincere intention of bringing ***Deen*** into our lives, and if we follow their guidelines, then ***Wallah***, our honeymoon will not last for one week only, but for our entire lives, and we will set an example not only for our children, but for the community and for the ***Kuffar*** as well. They will witness the behavior of the Muslim men towards their wives, the behavior of the Muslim women towards their husbands, and for this reason they could be attracted towards Islam.

LOVE MARRIAGES AND ARRANGED MARRIAGES

A doctor has written a book in which he has scientifically and medically proven that the ***Sunnah*** path is the best path to tread. In his book he has dedicated a chapter to prove the fact that arranged marriages are, in every way, much better than love marriages.

One case is where a boy is in love with a girl, which is so common today, that the parents have to finally give in. Today the world has turned up side down, where the parents have to obey the children.

Once a student came to me and complained that he had a problem. The problem, he said, was that his parents refused to listen him. I told him: "You, in fact, have a big problem. Should your parents listen to you or should you be listening to them?" So this is the case today where the parents have to listen to their children.

The son will say, "I am in love, I cannot help it, I just have to marry her." The girl will say, "I just have to marry him." So finally the parents are forced to give in.

The second marriage is the arranged marriage where the parents look for the best partners for their children. This is the ***Halaal*** and pure manner of doing things, and in this, INSHA-ALLAH, we will see the help of Allah (سبحانه وتعالیٰ).

OUR DUTY TO ALLAH (سبحانه وتعالیٰ) AND ALLAH (سبحانه وتعالیٰ)'S PROMISE TO US

Allah (سبحانه وتعالیٰ) says:.

وَجَعَلَ بَيْنَكُمْ مَّوَدَّةً وَّرَحْمَةً

"It is He (Allah سبحانه وتعالیٰ) who has put between you affection and mercy."

So it is Allah (سبحانه وتعالیٰ) who puts that love between the spouses. There is no need for us to court, to "know one another" or to go out (before marriage).

TODAYS MARRIAGES

But today unfortunately parents allow these things to happen. Because the boy has already proposed, or because they are engaged already the parents allow them to have contact, or they allow them to go out etc. with their blessings العياذ بالله.

Today's marriages are such that, for example, in the U.K. a marriage took place where the bride, the groom, their parents and the ***Qazi Saheb*** (person appointed to perform the ***Nikah***) went in a helicopter to perform the ***Nikah*** in the sky! Before this helicopter could descend, the ***Nikah*** and marriage was broken. So there is no need for us to perform our ***Nikah***s in the sky to attain more ***Barakah***.

In Pakistan, prior to the past few governments, conditions were such that girls would not get married solely because parents could not afford to pay for the absurd and irreligious customs that have been associated with ***Nikah***.

At the time of ***Nikah*** we generally argue that it is a once a lifetime thing, so everyone should be pleased on this occasion, but sadly we displease Allah (سبحانہٗ وتعالیٰ) and His Rasul (صلی اللہ علیہ وسلم). Our real connection and attachment ought to be with Allah (سبحانہٗ وتعالیٰ), as He is the one Who will put ***Barakah*** in that marriage, but by us displeasing Him, will He put ***Barakah*** or will He descend His wrath and ***La'nah*** on such a marriage?

All those who we wish to please on the occasion of ***Nikah*** can never put ***Barakah***, love and understanding in that marriage, it is only Allah (سبحانہٗ وتعالیٰ) Who can do that, yet we displease Him.

We have introduced every Christian and Jewish custom in our marriages, so much so that we practice every Hindu ritual in our marriages as well. A nation that drinks the urine of cows, a people who worship the dung of cows, but on this blessed occasion of ***Nikah*** we have to follow their ritual of ***'Mendhi'***.

We bring all the customs of non-Muslims in our marriages, then we ask the ***Moulana*** to make the ***Du'a*** for that marriage, and we ask our ***Shaikh***s to perform the ***Nikah***. Our ***Shaikh***s and ***Moulana***s may make ***Du'a*** and they may perform the ***Nikah***s but they can never bring ***Barakah*** in that marriage, it is only Allah (سبحانہٗ وتعالیٰ) who can grant ***Barakah***, and that will be so when we follow His commandments.

Today we are involved in so many ***Haraam*** activities. In our businesses we are earning through ***Haraam*** ways, we are selling music equipment etc. then we ask the ***Moulanas*** and the pious people to make ***Du'a***. If the ***Moulanas*** or the pious people make ***Du'a*** for that ***Haraam***, their Iman will be at stake.

THE ISLAMIC MARRIAGE

Allah (سبحانہٗ وتعالیٰ) teaches us that our responsibility and duty is to make the ***Nikah*** in the proper Islamic way, and Allah (سبحانہٗ وتعالیٰ)'s responsibility is to create the love and bond between us. This is a vivid truth in front of our eyes.

Experience shows us that our elderly people who got married in the olden days, many of them went through great difficulties in their lives, but up to this day the couple is united and they have stood by one another through all hard times.

In a ***Hadith*** it is mentioned:

اِنَّ اَعْظَمَ النِّكَاحِ بَرَكَةً اَيْسَرُهُ مَؤُنَةً

"The most Barakah is found in that Nikah wherein the least money and time was spent.

(Narrated by Ahmad/Kanzul Ummaal, 16: 44577)

Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya (رحمۃ اللہ علیہ) used to explain that ***Nikah*** is ***Sunnah***. This is well known to everyone. Then he used to say that the amount of preparation one makes to perform two ***Rak'at*** of ***Sunnah Salaah*** that is the amount of preparation one should make to fulfill the ***Sunnah*** of ***Nikah*** as well.

These were not just words, but ***Hazrat Shaikh*** (رحمۃ اللہ علیہ) practically showed this to the people. On the occasion of an ***Ijtima*** (gathering)' that took place in ***Saharanpur***, ***Shaikhul Islam Hazrat Moulana Husain Ahmad Madani*** (رحمۃ اللہ علیہ) told



Hazrat Shaikhul Hadith: "Here are two good boys, (***Hazrat Moulana Yusuf Saheb*** (رحمۃ اللہ علیہ) and ***Hadhrat Moulana In'amul Hasan Saheb*** رحمۃ اللہ علیہ) and you have two daughters. Why do you not have the ***Nikah*** made here?" ***Hazrat Shaikhul Hadith*** agreed and the ***Nikah*** was performed then and there. This was at ***Jumu'ah*** time. After the ***Jumu'ah Salaah Hazrat Shaikhul Hadith*** returned home and told his wife that the two daughters were married.

These girls who hailed from such ***Deeni*** households and backgrounds knew that their parents would make a good choice for them, so they too agreed.

Hazrat Shaikhul Hadith then said that the farewell should take place that very night. Upon this the mother said that the girls do not have any clothes. ***Hazrat*** replied: "Were they walking around naked till now? Do they not have clothes?"

Such were the ***Nikah***s of the pious people, and look at the ***Barakah*** in these ***Nikah***s, that Allah took work of ***Deen*** from ***Hazrat Moulana Yusuf Saheb*** (رحمۃ اللہ علیہ) to such an extent that when he passed away, his mother said: "My ***Yusuf*** tired himself to a great extent and he tired others also to a great extent (in the propagation of ***Deen***). Today he is gone to enjoy a sweet sleep."

Similarly if we look at ***Moulana In'amul Hasan Saheb***, millions of people got ***Hidayah*** because of him.

As far as the ***Mas'alah*** is concerned, if the girl's guardians perform her ***Nikah*** without her knowledge and consent, the ***Nikah*** will be valid, but it will depend on the consent of the girl. If the girl is unhappy, and if she expresses her disapproval on being informed, then the ***Nikah*** will be cancelled.

This is what ***Nikah***s should be all about in Islam شادی in the Urdu language means marriage or wedding, and سادی means simplicity. So ***Nikah***, as our pious people explain, should be such that we remove the three dots from the ش of شادی (marriage), which will leave us with سادی (simplicity).

Today we utilize all our efforts in the ***Nikah*** itself, and where the efforts are really required, there we fail to put in any effort.

Nevertheless, ***Barakah*** in the ***Nikah*** is granted by Allah (سبحانہٗ وتعالیٰ), similarly Allah (سبحانہٗ وتعالیٰ) puts ***Rahmah*** and blessing also in that ***Nikah***.

MAWADDAH AND RAHMAH

From the usage of these words we can see the perfection and truthfulness of the ***Qur'aan*** as well. In the beginning stages of marriage, when the husband and wife are still young, their love is based on the lust, on the feelings and on the love that they have for one another. This is called مَوَدَّة. On account of this ***Mawaddah***, the couple is naturally prepared to fulfil one another's rights.

But once they become old and that love does not show to such a great extent anymore then Allah (سبحانہٗ وتعالیٰ) automatically brings about رَحْمَة, and on the basis of this ***Rahmah*** the old man will be making ***Khidmah*** of his wife, thereby attaining the highest stages of ***Jannah***. Similarly if the husband falls ill and the wife takes care of him, she will thereby ascend the ranks of ***Jannah***.

Our ***Shaikh*** (دامت برکاتہم) explains that a couple who is married for thirty, forty years, and now their children are also grown up and married, now they think to themselves that they can engage in extra ***Nafl 'Ibadat*** etc., but Allah (سبحانہٗ وتعالیٰ) has something else planned for them. The husband becomes paralyzed, or the wife gets a stroke for example (May Allah سبحانہٗ وتعالیٰ save us).

Now the reward of all that ***Nafl Ibadaat*** that they planned to make will not be attained on the ***Musalla***, it will be attained by making ***Khidmah*** of the partner.

But this will take place in the marriage that was arranged and done in the proper Islamic manner, where Allah (سبحانه وتعالى) Himself puts مَوَدَّة , رَحْمَة and بَرَكَة in it.

TALAAQ

On the other hand the condition of an un-Islamic marriage is such that after five children the husband wants to now divorce his wife. When a person just gets married and the girl is still young and she still has a perfect figure, then we are very happy, but when she bears five or six of our children, and she loses her figure, then we pass remarks about her figure and about her looks etc. Then we are unhappy with her.

The reason for this is that this marriage was based on lust and desire only.

Today for petty reasons people are willing to issue ***Talaaq***.

'Allama Khalid Mahmud Saheb (دامت برکاتہم) says that a particular person wanted to divorce his wife but he had no reason. Obviously this would not be acceptable, so he had to find a reason. The reason that he finally came up with was that when she makes ***Roti*** (Bread), she shakes a lot!

Can this be a reason for a person to issue a ***Talaaq***? But today we will sadly find people issuing divorces for petty reasons; in fact those cannot even be called reasons.

We should remember very well that if a woman does not perform ***Salaah***, if she does not live up to the teachings of ***Deen***, if she is very modern etc. even this is not an acceptable reason for divorce.

In the same way if the husband does not perform his ***Salaah***, if he does not grow a ***Sunnah*** beard, or if he does not fulfil any other aspect of ***Deen*** then the wife should not demand a divorce, in fact she should work on him with love and affection.

Hazrat Mufti Shafi Saheb (رحمۃ اللہ علیہ) has advised us in ***Ma'ariful Qur'aan*** that we should exercise ***Sabr*** if this is the case with our partners, we should teach them and try to draw them closer to ***Deen***.

A MISCONCEPTION CLEARED

Similarly, another misconception could come about from the ***Du'a*** that we recite in our ***Qunoot***. We say,

وَنَتْرُکُ مَنْ یَّفْجُرُکَ

which means, "We abandon / we cut ties with all those people who disobey You (O Allah)."

The misconception that could creep up here is that if anyone is disobedient to Allah (سبحانہ وتعالیٰ), we should abandon them and cut ties with them. This means that if our wives are not reading ***Salaah*** we should divorce them, or if our children are not practising ***Deen*** we should throw them out of the house.

But ***Hazrat Moulana Ashraf Ali Thanwi*** (رحمۃ اللہ علیہ) has cleared this misconception. He has explained that here the word فُجُوْر (disobedience) does not mean فُجُوْرُ الْعَمَلْ (disobedience as far as actions are concerned). In this place by فُجُوْر is meant فُجُوْرُ الْاِعْتِقَاد (disobedience as far as belief is concerned), for example a person's Islamic beliefs become corrupt, he changes his religion نَعُوْذُ بِاللّٰہ, then we should abandon him and cut ties, but not on the basis that someone does not perform ***Salaah***, or does not practise any aspect of ***Deen***.

THE BRIDGE OF SIRAT

If the wife is not observing ***Hijaab***, it is no reason for a divorce, if she is not performing her ***Salaah***, it is no reason for a divorce, but on the other hand we should not leave her alone either. We should make an effort to bring her onto ***Deen*** with softness and kindness.

This is the bridge of ***Sirat*** that we have to cross in this world, and the one who successfully passes it here will, **INSHA-ALLAH**, easily cross it in the ***Akhirah*** also.

For example, we have our mothers on the one side who hold rights over us. We have to take care of them and obey them. On the other side we have our wives who also have rights over us.

Now we should see how we can fulfil both of their rights and please both of them. We should not lean too much on the wife's side, thereby destroying the mother, nor should we lean too much on the mother's side thereby destroying the wife. Instead we should look at what is the right thing to do and then we should go ahead with it.

This is the middle path that we have to opt for.

DO THE RIGHT THING IN THE RIGHT WAY

We should not only look at what is the right thing to do, but we must also look at what is the right way to do it.

A person's horse once got stolen. He traced the thieves and decided to get his horse back. So one night he went to the thieves' house and quietly took the horse back. The thieves reported this to the police, and the owner of the horse was then charged for trespassing. So this person did the right thing but he did it in the wrong way.

Therefore we should look for the correct thing to do, and we should do it in the correct manner as well.

If the mother is wrong in a certain aspect, let her know that she has erred, but do not do it in the wrong way, observe her respect and honour at the same time.

If the wife errs in something, tell her as well, but do not use vulgar language, instead tell her with love and kindness.

Today people divorce their wives for petty reasons, and that too they will do at such awkward times when the woman with all her children has no where to go. In many cases her parents have passed away. Can she turn to her brothers? Can she turn,to her sisters? Who must she turn to?

ALLAH'S INTERCESSION FOR WOMEN

Our ***Shaikh*** (دامت برکاتہم) explains that a woman is such that Allah (سبحانہٗ وتعالیٰ). Himself has interceded on her behalf in the ***Qur'aan***. Allah (سبحانہٗ وتعالیٰ) has said:

وَعَاشِرُوْهُنَّ بِالْمَعْرُوْفِ

"And live with them honourably".

(Surah An-Nisa)

Allah (سبحانہٗ وتعالیٰ) did not make such an intercession on behalf of any of His ***Ambiya*** (عليهم السلام) nor on behalf of any of His ***Awliya***, but He made this intercession on behalf of the women. This proves that women hold a very special position in the eyes of Allah (سبحانہٗ وتعالیٰ).

A man finds it very easy to abuse his wife, whether verbally or physically, and then if she gets upset and hurt, if she does not smile and joke then the husband wants to know what is

her problem, what is the matter with her, whereas he should be asking this question to himself. He should ask himself as to how he behaved with her, how he slandered and ill-treated her.

It is not because of her doing that she adopts this attitude with the husband. The wife is a human being, she is not a robot or a machine, that the husband can tell her what he wants and how he wants, and in response she should just smile and laugh back.

As a husband one should remember that if, on his ill treatment, the wife turns around and tears begin to flow from her eyes, Allah (سبحانہٗ وتعالیٰ) is watching. Then if Allah (سبحانہٗ وتعالیٰ) decides to take the husband to task, then he sits and wonders why his business is going in, and why difficulties are befalling him. He should remember that it is due to his own doings.

جیسی کرنی ویسی بھرنی   نہ مانے تو کر کے دیکھ
جنت بھی ہے جہنم بھی   نہ مانے تو مَر کے دیکھ

"As you do, so will you reap. If you do not believe this, then do and see for yourself.
Jannah also exists, Jahannam also exists, if you do not believe this, then die and you will experience it yourself."

So the life of our ***Dunya*** can be made ***Jannah*** or ***Jahannam***, it all depends on what we make out of it.

THE SECOND AYAH

In the other Ayah of the ***Qur'aan*** that was recited, Allah (سبحانہٗ وتعالیٰ) says:

وَلَهُنَّ مِثْلُ الَّذِىْ عَلَيْهِنَّ بِالْمَعْرُوْفِ

"And the women have rights (over their husbands) similar to those (that the husbands have) over them according to what is reasonable."

EXPLANATION OF بِالْمَعْرُوْفِ

The word بِالْمَعْرُوْفِ (According to what is reasonable) has two interpretations.

The one interpretation is, "according to the general understanding of the society and community."

In other words, women enjoy those rights over their husbands, which are generally accepted and practiced in the society and community. Lengthy explanations are not required to teach these rights. The wife understands what her duties are and what her rights are, and so does the husband.

The second interpretation of it is in the opposite meaning of اَلْمُنْكَرُ (Sin).

In other words, the ***Shari'ah*** has prescribed the rights of the wife and the rights of the husband. Our duty is to observe these prescriptions of the ***Shari'ah***. If we fail to do so, we will be trampling on the command of and we will be indulging in اَلْمُنْكَرُ (sin).

In short, marriage is a cart that needs two wheels to move with. It cannot move with one wheel only.

If only the husband tries to be good and the wife does not want to cooperate, how will that cart move? Similarly if only the wife tries to be good, if she tries to patch and mend the marriage, and the husband does not show any interest, how will the cart move?

So we will have to get both wheels of the cart in order to let the cart move.

ADDED RESPONSIBILITY OF THE HUSBAND

Further Allah (سبحانہٗ وتعالیٰ) says:

وَلِلرِّجَالِ عَلَيۡهِنَّ دَرَجَةٌ

"And for the men there is an added degree (of responsibility) over the women."

What is this added responsibility that Allah (سبحانہٗ وتعالیٰ) is speaking about? We know that every country has a president, every company has a boss and every business has a manager, who accepts responsibility for whatever and whoever is under him.

Similarly, Allah (سبحانہٗ وتعالیٰ) has given this added responsibility of the household affairs, of the wife and the children to the husband. The husband is the ***Amir*** (dictator) of the house.

HOW SHOULD THE HUSBAND FULFIL THIS RESPONSIBILITY?

The husband is the responsible person of the house and the ***Amir*** but at the same time he should not be an ***Amir***. He should present himself in such a way that by nature people would want to follow him, not by force.

We should live our lives according to the ***Hadith*** that was mentioned in the beginning, where we should try to adopt softness and kindness, and in this way we will be able to rule with love.

On one occasion, in the ***Haram Shareef*** of ***Makkahtul Mukarramah***, someone told ***Hazrat Moulana Shah Masihullah Saheb*** (رحمۃ اللہ علیہ): "***Hazrat***, you teach us that we should be soft,



compassionate and kind, but in today's times until you are not harsh, until you do not use the whip and until you are not hard you cannot get anything done."

Hazrat replied: "That is not the case. I did not say that when you are soft and kind, you must also allow people to take advantage of you. You must rule, but not with the iron fist, instead rule with love, compassion and kindness."

Experience has shown that those homes in which the father, though he may be very pious, rules with the iron fist, but the minute he turns his back the worst things happen in that home.

This is the natural consequence, because when a person is a dictator, those under him will automatically become rebellious, and they will look for the opportunity to show their rebellion.

Let us take a lesson from ***Sayyidina 'Umar*** (رضی اللہ عنہ). We should not be mistaken that he ruled with the iron fist. Yes, as long as he was not the ***Khalifah***, he was very stern and strict, but as soon as he took the position of ***Khalifah***, he softened up completely. He ruled with compassion and kindness, and this is the only way to rule.

He used to move around during the nights in order to check and ensure that all his subjects are living in peace and without any difficulties or problems.

On one occasion while on his rounds, he came to a house in which the light was burning. This was a house where the occupants used to sell milk to the public. He wondered why the light was burning at that time of the night, so he stood for a while at the door. He heard a conversation taking place between the mother and the daughter. The mother was saying that they should add water to the milk and sell it, whilst the

daughter was saying that ***Ameerul Mu'minin Sayyidina 'Umar*** (رضی اللہ عنہ) himself has passed a law that this type of adulteration with milk was not allowed.

The mother replied: "How is ***Ameerul Mu'minin*** going to know what we are doing? He is not around at this time of the night. Adding a little water will make no difference, and we will make more money this way."

The daughter said: "***Ameerul Mu'minin*** is not a person who should only be obeyed in his presence, he should be obeyed in his absence as well."

Nevertheless, ***Hazrat Moulana Shah Masihullah Saheb*** (رحمۃ اللہ علیہ) used to say that one should rule, but it should be done with compassion.

FOUR STEPS
OF RECTIFYING A WRONG

Hazrat Moulana Shah Masihullah Saheb (رحمۃ اللہ علیہ) used to explain that if one of our subjects, or anyone who is under us, does something wrong, we should rectify it with four conditions.

The first condition is that we should not loose our temper. Today the first thing that happens is, we loose our temper, and once one looses his temper, he cannot think correctly, he cannot say the right things, and everything he does is incorrect.

It is because of this very temper that a person pulls the trigger. He kills someone without thinking what he is doing, and here he has ruined entire lives. In temper a person issues his divorce, then he wants to make and patch that marriage up. This can never happen. The first thing we have to do is learn to control our tempers.



The second condition is that we should be careful of our language. We should not say such words that will hurt the other person. When in anger it is easy for a person to say a mouthful of things, but then one regrets it for the rest of his life.

The third condition is that we should explain to the person the wrong that he has done. We generally become angry but we do not explain the mistake to the person.

So we should explain and make the person understand his or her mistake.

And the fourth condition is that we should give the solution with it. Explain to the person what the right thing is. Explain to him what should be done in the future.

These are four conditions, that if we practise upon them, we will find it so simple to rule and control with love, and people will go out of their way to obey us.

FIRST THINGS FIRST

Hazrat Moulana Ashraf Ali Thanwi (رحمۃ اللہ علیہ) used to say: "When someone becomes my ***Mureed***, my main concern and worry is not to reform that person, my first worry is to embed my love in that person's heart, because if he loves me, he will obey me."

When I left ***Deoband***, I told one of my ***Asatiza***, ***Hazrat Moulana Fakhrul Hasan Saheb*** (رحمۃ اللہ علیہ) that in our country the women generally do not observe ***Purdah***.

I also expressed my desire of having my wife to observe ***Purdah***, and I asked him the way to go about it. He told me that I should not even speak about ***Purdah***, in fact I should make her ***Khidmah*** in such a way, and I should make her so happy

that she should be prepared to do anything for me, then I should express my desire to her.

Once ***Hazrat Moulana Ilyas Saheb*** (رحمۃ اللہ علیہ) was travelling to ***Mewat*** and ***Hadhrat Moulana Mufti Mahmood Saheb*** (رحمۃ اللہ علیہ) accompanied him on the journey. When they reached there in the afternoon, it was extremely hot, and the house that was prepared for ***Moulana Ilyas Saheb*** (رحمۃ اللہ علیہ) was made of stone and rocks, so this intensified the heat.

Nevertheless, ***Moulana*** just arrived and was tired from the journey, so he decided to rest. Just as he went into his room, all the Mewati people rushed into the room to meet ***Moulana***. So ***Hazrat Mufti Mahmood Saheb*** (رحمۃ اللہ علیہ) who was very young then, stopped them and asked them to excuse ***Hazrat*** because of his tiredness. ***Hazrat Moulana Ilyas Saheb*** (رحمۃ اللہ علیہ) noticed this and told ***Hazrat Mufti Saheb*** not to stop them from coming in. He said: "Till people do not begin treating your shoes like their bread, until then you should not be hard on them."

In this sentence ***Hazrat*** taught us a great lesson and principle. This principle applies to every person, be it a teacher, be it a parent, be it the husband, and be it the boss.

What does this sentence mean? It means that we should first create our love in the hearts of our subordinates to such an extent that they love and appreciate us as much as they appreciate food. Once this is done, now if we show our anger for some reason, it will be of help, but if they do not have any regard for us in their hearts and then we show our anger, it may drive the person away from us and it may have an adverse effect.

Once in the ***Darul Uloom*** some students remained absent from classes. The ***Ustaad*** became angry and, as a form of punishment, suspended them from the classroom for three days. The students found this a perfect opportunity and went away from the ***Madrasah*** and had a good time elsewhere.

So this cannot be called punishment. The students were absent in the first place, and now the ***Ustaad*** suspends them for another three days, they will be just too happy. Yes, if a student has that extent of love for his lessons that he is not prepared to miss a single lesson, then such a punishment will be beneficial for him.

Sometimes we pull up our faces and decide we will not talk to our wives in order to teach her a lesson, but the wife on the other hand thinks that as it is the husband is a nag, so at least with him not talking there is peace in the house.

So even when punishing someone, we should judge the situation we are in, otherwise the punishment could have an adverse effect. If the wife is upset with the husband, she should see how she can train him, and if the husband is upset, he should see how he can put things right using the correct approach.

THE SPIRITUAL SCHOOL

All these aspects of life can only be learnt from the pious servants of Allah (سبحانہ وتعالیٰ), the lovers of Allah (سبحانہ وتعالیٰ).

میری زندگی کا حاصل میری زیست کا سہارا
ترے عاشقوں میں جینا ترے عاشقوں میں مرنا

"The crux of my life and the support of my existence lies in living amongst Your lovers and dying amongst them."

If we keep company with the lovers of Allah (سبحانہ وتعالیٰ) we will learn every point of ***Deen***, and we will see our entire lives changing for the better. So many people have told us, and we have experienced this ourselves also, that by staying in the company of the pious people, our lives become so much more pleasant.

So this is what ***Deen*** is, and the object of ***Majalis*** and programmes is not just to listen to talks or to pass time, but to bring this complete ***Deen*** into our lives.

واللّٰه once we bring ***Deen*** into our lives then not only our marriages, not only our business, not only our ***'Ibadah***, but every department of our lives will become a pleasure, and this is nothing difficult to achieve.

DEEN IS EASY

Allah (سبحانہ وتعالیٰ) says:

يُرِيْدُ اللّٰهُ بِكُمُ الْيُسْرَ وَلَا يُرِيْدُ بِكُمُ الْعُسْرَ

"Allah intends making things easy for you, and He does not want to make things difficult for you."

(Surah Al Baqarah; 185)

And Allah (سبحانہ وتعالیٰ) says:

لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا

"Allah does not burden a person beyond his capability.

(Surah Al Baqarah; 286)

Nabi (صلی اللہ علیہ وسلم) has said:

اِنَّ الدِّيْنَ يُسْرٌ

"Indeed Deen is something that is easy."

(Narrated by Bukhari; 39)

Allah (سبحانہٗ وتعالیٰ) has made ***Deen*** easy, simple and enjoyable for us, and Allah (سبحانہٗ وتعالیٰ) has made ***Deen*** such that one should look forward to practise upon it, but we have made it difficult upon ourselves. That is why we are frightened for ***Deen*** today, and we prefer refraining from ***Deen*** and from the pious people.

We have got the incorrect understanding of ***Deen*** today, but if we get the correct ***Deen*** we will find that every department of our lives will become a pleasure.

DU'A

May Allah (سبحانہٗ وتعالیٰ) grant each one of us the Taufeeq to practise.

اَللّٰهُمَّ اَرِنَا الْحَقَّ حَقّاً وَّارْزُقْنَا اتِّبَاعَه‘

وَاَرِنَا الْبَاطِلَ بَاطِلاً وَّارْزُقْنَا اجْتِنَابَه‘

"O Allah! show us truth as truth and grant us the sustenance to act thereupon. And show us falsehood as falsehood, and grant us the sustenance to abstain therefrom."

رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ.

يَا ذَاالْجَلَالِ وَالْاِكْرَامِ

صَلَّى اللّٰهُ تَعَالٰى عَلٰى خَيْرِ خَلْقِهٖ مُحَمَّدٍ وَّاٰلِهٖ

ـحْبِهٖ اَجْمَعِيْنَ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ.

Ameen